

March 1531) still held to his conviction that the Christian must not resist the powers that be. But, on the ground of the decision of the jurists, he makes a distinction between the Christian and the citizen, the member of the body of Christ and the body politic. As a citizen he agrees with the jurists that resistance is admissible, and, though he will not himself as a theologian advise any Christian to resist, he leaves it to his conscience to decide how he shall act. He even went the length, under stress of necessity, of agreeing to a working accommodation with Bucer and the South German cities for the purpose of presenting an united front to the enemy.

The principle of the League of Schmalkald is admirable, though we cannot but regret that both princes and theologians had outraged it so heinously but six years before in the case of the unfortunate peasants, who had with equal force appealed to right against might in the cause of freedom from social as well as religious oppression. It was, too, remarkably effective. The league was in itself by no means formidable from the point of view of numbers. But it represented a great moral force—the force of conscience—and the force of conscience had already shown what it could effect in the person of Luther himself, whom neither pope, nor emperor, nor diet had been able to crush. And it could reckon on the powerful support of Charles' enemies, Francis and Henry, with whom it was not loth to enter into negotiation. Protestantism indeed became a force in European politics, and its power as a political factor was to work startling results before the century was at an end. The league became, in fact, a political as well as a religious association. It was anti-imperial as well as anti-Catholic. Its members, more especially Landgrave Philip, had political equally with religious ends to serve. It even found adherents, from motives of policy, in the Catholic party itself, and Zapolya, Ferdinand's rival in Hungary. It could, too, reckon on the indirect assistance of the sultan, with whom the impulsive landgrave, if not his co-religionists, was ready to co-operate. In the spring of 1531 the redoubtable Soliman was again on the warpath, and both Ferdinand as King of Hungary, and Charles as emperor, were fain to waive the crusade against Protestantism for the crusade against the infidel. The result

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